757 them, and all the above mentioned remedies heal without steam
[164] baths or mercury. Conversely, small pox which is very rare among them is very dangerous in the same way that the plague is for us in France. [478]

751 They believe that pains in the joints such as gout are caused by
755 the boyes of South America and their gods. [426] They use a light-colored green stone as a remedy for kidney stones, to help women give birth, and for epilepsy. The women hang them around their neck like one of the most precious of their jewels. They receive them from the men who bring them from South America. There are also
757 imitation green stones which have no value. [445] The riboûlichi
[204] is a true rush if one of its roots is crushed and absorbed in some liquor by a woman in childbirth;it makes the delivery easy, but if too much is taken the child will be harmed as has been actually seen. [439]
[164] Ophthalmia is a common disease among the Caribs which appears almost every year, and is spread in the islands inhabited by the Caribs. It causes a fair number among them to be one-eyed. During the first five or six years this evil did not seem to approach the French, but now it makes its violence felt too often. [397] The Caribs purge themselves only when they are extremely sick. However, they only eat crabs, Lambis, bugaus, and some other poor nourishment which causes many boils. They pierce some boils with a ray's tail and squeeze the others to empty them. If the pus is such that it will not come out they take a hair which they dip into it and empty it. [340]
757 The chibouleléme is a common weed which the Caribs boil in water.
278 They then use the broth to relieve themselves from constipation. [147] The Caribs shred the skin of the palm Christi and make a compress for the forehead as a remedy for headache. They heat the leaf and rub the afflicted part with it and receive relief. [25] Balium is a herb with a stench used as remedy against fever. [171]

752 When the Caribs rid themselves of chiggers they make a small cut with a fish bone or a sharp little splinter and press them between their nails and make them leave. They also use shark oil or porpoise oil to make them leave or urucu mixed with oil of couàheu. [148]

757 Herbs which cure the wounds made by poison arrows are called
[207] toûlàla. [475] To cure arrow wounds they use a palma Christi leaf which they warm on the fire and rub on the wound. According to Captain Baron one of his hosts had been hit in the heel by a poisoned

756 way he does it. After having fasted, the boye makes his god descend
757 into the large common house which is oval with rafters which extend to the ground. It has only one door and no window. At the end of the house there is a matoutou which is a small table made of rushes or of latanier [a kind of palm]. The table is square with a width of a foot to a foot and a half on a side, and has a height of eight to ten inches. On this table the ordinary offering is prepared, which is fresh cassava and ouicou [kind of beer] in new calabashes. The boye calls his god by ordinary ceremonies [such as] singing a song which has a dismal tune. After that he blows a little tobacco smoke and immediately he falls down in the middle of the house like a sack of corn. At this time he [the god] is presented with a cotton hammock which is hung especially for him. Next the offerings on the matoutou table are given to him and the boye begins his speech-making and requests a god for the man he has decided to give one to. This man [the candidate] has also purified himself by very rigorous fasts. This being done the god or devil gives him a god who appears in the shape of a man. But if the boye is a woman he gives her a goddess which appears in the shape of a woman. It is not said among them that there are gods of all the Caribs, but rather that there is a god of such a man or a goddess of such a woman.

As soon as this new boye is consecrated, his personal god tells him a fable in order that his mind may acquire value. Brother Charles, who was at Dominica with Father Raymond [Breton], told me that he had become acquainted with one of these boyes who said he had a god named Yris who was one of the naughtiest among all these false divinities. He once asked him [the boye] where he obtained such a god, and the man replied that his father had had two of them and had left him this one by inheritance and further that his father also had given a goddess to his wife. He added that his god once entered the body of a woman and had carried her several times over the sun without her being blinded by its rays. Here she had seen several beautiful lands bounded by rocks from which bubbled an infinity of very lovely springs. The god had promised her that after her death she would live in these places with him. It is in this fashion that the devil misleads these poor unfortunate people.

●755 When they wish to know the outcome of some sickness they call upon a boye, and after having purified and cleaned up the house

755 they prepare a matoutou table in the middle with cassava and ouicou as we have stated previously. The boye comes at night, since he is a child of darkness and abhors light. He carefully extinguishes the fire in the house and does not allow any fire to burn in the surrounding area.

177 In this connection I cannot pass in silence an incident which happened to Father Raymond [Breton]. He was warned one time that they were going to make the devil enter a house which was near to his own. He decided to go there in order to compel the devil to flee and to rid the people of their false beliefs. He began to walk over with a burning brand in his hand (he had no torch or lamp because they don't use them). The women came out dismayed, and gathering in front of him mixed their speeches with abuse telling him that he wished to ruin them all. Their god was already in a rage, they said, because he could only enjoy himself in the dark—that he abhorred light. The good Father courageously replied that he was not in the least frightened by the anger of this spirit and that the power of God, who was worshipped in pure truth, was stronger than all the artifices of a devil who cheated them. The women replied that if he advanced further he would provoke their husbands to mistreat him. He did all he could to advance and to rid them of such a strange superstition, but because he did not yet know the language too well he was compelled to go back to his own house.

755 To return to the narrative, after the boye has come to the house at night he begins his seance among those who have called upon him. He performs the ceremonies we have mentioned and the god or the devil of medicine falls from above in the midst of the house, snapping his fingers in the same way as our barbers do when they shake the water off their hands after having washed a beard. This devil of medicine answers in a clear and distinct voice all questions which are asked of him. If the sick person is to die, it is stated that this will happen and no aid is given to him, everyone abandoning him as if he were already dead. If, on the contrary, it is said he will recover, the master and the valet, in other words the boye and the false god, get near the sick person and feel and press him, handling several times the afflicted part, blowing on it meanwhile. Sometimes they draw out of it, or pretend to draw out of it, thorns of palma Cristi as long as fingers, small bones, snake fangs, and splinters of wood, persuading the sick person that these things were the cause of his pains.

●755 Often they suck the sick part and go immediately outside the house to vomit what they call the venom. In this way the poor sick person is healed more by imagination than he is in fact, and he is more bewitched than disillusioned. When this ceremony is entirely over, the devil of medicine stirs up all the food prepared for him and appears to be feasting although everything remains uneaten, as we have explained. Roughly kicking the ground he finally takes his leave shaking his hands and snapping his fingers.

776 It sometimes happens that a person summons several boyes, and
755 each of them causes his own god to appear. This is worse than the devilry of Chaumont, for these devils wrangle among themselves insulting each other a thousand times; according to the Caribs, they even come to blows among themselves. When this happen these poor barbarians become pale and are compelled to run away for fear of being involved and becoming subjected to very strong blows.

755 When the sickness is healed the cured man makes a banquet for the ichéiri or false god and the boye does not fail to be there. At the end of the banquet both of them blacken the cured man with Genipa apples and he becomes as beautiful as his medicine, that is to say as black as the devil.

776 A young French boy who lived among them as a slave for three or four years asked a boye one day to describe the appearance of his god. The boye answered him that he was so old, he was all bent and that his walking stick had become glistening under the weight of supporting
787 him. The devils sometimes lodge themselves in the bones of the dead, which are taken from a grave and wrapped in cotton. Oracles are rendered from these bones when the devil is questioned, and it is said that it is the very soul of the dead who speaks. These talking
754 bones are used to bewitch anyone who has angered them. This is the way they do it. They take the remains of the food or drink of the enemy, or any other personal belonging. When they have encircled the object with these bones the enemy immediately begins to loss his ordinary vigor, a consuming fever ruins him, and as the spell runs its course the man dies a lingering death. No one can give such a man a remedy for the recovery of his health.

754 Father Raymond [Breton] has seen a man who wished to take
627 vengeance for the murder of his brother. He made a mistake and

757 Although the Caribs have few remedies for this affliction, they have excellent ones for white specks or cataracts on the eyes.

Mr. du Parquet was threatened by an unfortunate blindness caused by two great cataracts which blocked his vision. As he was on the point of leaving for France to get treatment, an old Carib called Pilot promised that he would have his wives cure Mr. du Parquet if he would visit his carbet. Mr. du Parquet had himself carried there and Pilot's wives washed his eyes with cotton dipped into the juice of certain herbs. Then they wiped his eyes with their tongues, and five or six days later the largest speck fell off and a little time later the other did the same.

They are little tormented by most of the diseases we have in Europe. The shameful disease called by them epian, which is really great pox in its highest degree of malignancy, rarely leaves them. Nevertheless, they say they can cure it easily with the sap of a tree which they use as a liquid medicine. They also blacken their bodies with Genipa juice and burned seeds. Actually they do not cure but only arrest the disease. Even some children are born with it, and die from its effects. It is believed that the disorder of their debauches contribute to this disease, but to a greater extent their food is held responsible, which is only fish, too fresh and half cooked. In addition the lizards which they eat have the malignant quality of renewing the disease in those who have been cured of it.

They bleed themselves by making slight scratches with an agouti tooth, but so little blood oozes out that when a man has his entire body scratched in this way it would not more than fill one of our standard bleeding cups. They are subject to certain boils which appear on their buttocks and around their thighs. These are ordinarily only manifestations of great pox. Father Raymond [Breton] says they pierced these boils with the fishbones from the tail of a ray, which seems very strange to me since the stings of these fishbones are almost incurable. When a disease has left them they purge themselves, but this often does more harm than good.

Women know the qualities of plants and all related things better than do the men. They use herbs quite well. When the natural [755] powers of these medicines fail, they have recourse to their boye, who in turn consults his devil, who cures or pronounces the sentence of death, as I have already said.

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

when not wearing the caracoli described below. During ceremonies men scarified their bodies, later staining the scars black. Native-born women were distinguished from captives by wearing anklets made of basketry interwoven with cotton. The anklets were assumed at puberty, and as the wearers grew they became tighter and caused the ankles to swell.

Ornaments.—Both sexes wore bracelets made of cotton or of beads of stone, crystal, bone, seed, coral, shell, or a pearllike substance obtained in shells. Men placed these bracelets around their upper arms and women around the wrists. Both men and women often wore necklaces and girdles of the same materials; it was from the girdles that women hung their aprons. Men sometimes inserted teeth and bones from the enemies they had killed into their necklaces and bracelets. On their chests both sexes hung small amulets of wood or stone carved to represent their maboya (evil spirits) and designed to frighten away other malevolent powers. Small gourd fetishes, containing bird claws and bits of jaguar skin obtained on the mainland, were also used as pendants.

The most prized possession of the men was the caracoli, a crescent-shaped alloy of gold and copper framed in wood, which the warriors obtained during raids upon the continental *Arawak* (pl. 93). Some of these caracoli were small and served as ear, nose, or mouth pendants; others were large enough to be worn on the chest. They were a sign of high rank, being passed down from generation to generation, and were worn only upon ceremonial occasions and during journeys. Certain stone necklaces, the material for which was obtained on the mainland, were also prized. They were said to have had healing virtue and were worn only during feasts. Upon ceremonial occasions men decorated their hair with feather caps and crowns and their backs with jaguar skins; some rubbed their bodies with gum and sprinkled feathers upon them.

TRANSPORTATION

The *Carib* were expert in the management of boats, of which they had four types: pirogues, large canoes, small canoes, and rafts. Both the pirogues and the canoes were dugouts, but the sides of the former were built up with planks, sewn together and pitched with bitumen. The average length of the pirogue was 40 feet (12 m.); some were large enough to carry 50 persons. Each one had a keel, a raised and pointed bow, a series of plank seats, and a flat-pooped stern carved with an animal's head (maboya) to frighten the enemy and often decorated with a barbecued human arm. The larger variety of canoe was 20 feet (6 m.) long. It, too, had a series of seats and also thwarts against which the paddlers leaned their backs. Both the stem and the stern were high and pointed; there were holes in the gunwales to which the travelers could attach their belongings. The smaller type of canoe was just large enough for one

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

figures through which the maboya gave oracular answers. There were, however, no household idols or priests, as among the *Arawak*. 756

The *Carib* often attributed sickness to the influence of sorcerers who had obtained control of maboya. They consulted a shaman to determine the identity of the sorcerer and were usually directed to a woman, from whom no reprisal was to be feared. The woman was made to pick up a shell or a fishbone and to confess that she had administered this in food to cause the disease. She was then tortured and killed. 754

The shaman was also brought in to effect cures. He worked in the same way as at other séances, setting up a table bearing food offerings and oüicou at one end of the hut and calling his maboya with songs and tobacco smoke. The shaman first asked his maboya whether the disease would be fatal. If so, he abandoned the ceremony and told the patient to prepare for death. If not, the shaman and his maboya approached the patient, touched the part of his body which pained him, sometimes sucking it, and drew out an object—an imaginary poison, thorns, pieces of bone, or splinters of wood and stone. These were supposed to have caused the disease. Then the shaman rubbed the sick person's body with the juice of the *Ginipa* fruit, producing a dark brown color. When the patient had recovered, he gave a feast for the shaman, at the same time providing food offerings for the latter's maboya. 755 [145]

The *Carib* fasted upon a number of occasions: At puberty; when becoming a chief, a father, or a warrior; after killing an enemy; and at the death of a close relative. A man might also be asked to fast when a relative was sick, in the hope that it might relieve the pain. A typical schedule of fasting has already been described above (p. 557) in connection with the birth of the first child. The people did not vomit for religious purposes, but only to rid their stomachs of an excess of food. 785

Women knew of certain herbs, fruits, roots, oils, and gums which they used to cure diseases. For indigestion they prepared an infusion from the bark of the chipou tree and from the *Lambys* shell; they had another drink made by pounding up the bark of certain trees and vines when the sap was thick. If the indigestion had been caused by eating crabs, they ate as an antidote the flesh of the manatee or tortoise, which caused the body to break out into pimples. Then they treated the latter with the juice of the junipa nut or with sap from the leaves of the balisier tree mixed with the ashes of burned seeds. The former was also used to heal wounds. The wives sucked the poison out of snake bites, applied an infusion to the wound, and also prepared a drink as an antidote. They had another antidote for arrow poisoning. Bathing was used to treat some wounds, sweat baths for others. Sometimes they scarified the body to draw off blood. 757 [278]

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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dients in ritual baths. A ritual bath given to those suffering [789] from colds utilizes as ingredients the leaves of species of this genus plus those of three other unidentified plants, pomme coolie, [755] baksa, and fougère rouge (the latter apparently a fern). Hunting dogs are similarly rubbed when bathed in order to make them [231] « good » at the chase. For a further use of this species see *Ipomoea pes-caprae* and *Ocimum micranthum*.

Specimen citation: 27 (T), 110 (T), 426, 3252, 3257.

Pothomorphe peltata (Linnaeus) Miquel, Comm. Phyt. 37. 1840. Monkey's Hand. — Mal Tête.

A large herb of the American tropics, found in Dominica in damp places at lower and middle elevations.

The large suborbicular leaves of mal tête are heated by the [278] Caribs and applied to the head as a cure for headache.

Specimen citation: 144 (T), 427.

MORACEAE. Mulberry Family.

Cecropia peltata Linnaeus, Syst. Nat. ed. 10 1286. 1759. Trumpet-Tree, Trumpet-Wood (8). — Bois Canon.

A species of the West Indies and northern South America, to be found generally in moist forests and ravines at middle elevations.

The Island Caribs often fashion the trunks of bois canon into [501] light catamarans, known locally as « piperie ». The pounded [278] « heart » (the unopened leaves in their stipular sheaths), mixed with salt, is applied as a poultice to wounds and sores.

Specimen citation: 125 (T), 632, 3168, 3663.

Ficus spp.

Figuier. — *kudsi*.

A large tropical genus of trees including the widely cultivated fig. At least half a dozen species, certain of them large trees, occur in Dominica.

The larger spreading species of figuier (including *F. urbaniana* [776] Warb.) are considered by the Caribs to be the homes of the

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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« tree-spirit » and for this reason — and as with *Ceiba pentandra* and *Mammea americana* L. — these trees are never felled or otherwise disturbed for fear of making the spirit angry. Leaves of figuier are one of many ingredients (see *Ipomoea pes-caprae*) in a ritual bath given for any sickness caused by piai.

Specimen citation: 1567, 3268, 3271 (all representing *Ficus urbaniana*).

LORANTHACEAE. Mistletoe Family.

Phthiracanthus martinicensis Eichler in Martius, Fl. Bras. 5 (2): 26. 1868.

Capitaine Bois, Maître Bois, Roi Bois.

A hemiparasite of Martinique and Dominica. In Dominica the species frequently parasitises mango trees. The local names also are applied to other loranthaceous species.

[755] Caribs utilise the leaves of roi bois as one of the many ingredients (for others see *Ipomoea pes-caprae*) of a ritual bath given as a cure of any sickness caused by piai.

Specimen citation: 651.

POLYGONACEAE. Buckwheat Family.

Coccoloba ascendens Duss ex Lindau, Monogr. Cocc., Engl. Bot. Jahrb. 13: 156. 1890.

Liane Barril, Cercle Barril.

A liana found on several of the Caribbee islands and also recorded from Brazil.

[278] According to Duss (V4) an infusion of the root is used in the French Antilles as a depurative for venereal diseases. Fishermen
[277] in those islands also use the flexible stems in the making of fish
[285] pots and baskets.

The Caribs of Dominica employ the sturdy stems for edging various types of baskets.

Specimen citation: 3334.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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Timbra of bois d'inde is used by the Indians for posts, sole-
plates, etc., while the wood is considered to be the best in Domi- 824x
nica for the manufacture of charcoal, the principal kitchen fuel [342
of the island. The pounded wood is also employed by the Carib [372
as a wick in torches made of the gum from the gommier (*Dacryodes* 373
excelsa).

Specimen citation: 578, 1237, 2067, 2672.

LEGUMINOSAE. Pulse Family.

Andira inermis (Wright) Humboldt, Bonpland, and Kunth, Nov. Gen. **6**: 385. 1823.

Andira jamaicensis Urban, Symb. Ant. **4**: 298. (1905).

Bastard Mahogany. — Angelin, L'Angelin. — **wakdbu** («house-post»).

This species of tree is found throughout the West Indies and continental tropical America, and in Dominica occurs at lower to middle elevations.

The hard, red-brown wood of angelin is very durable and is [313]
used by the inhabitants of Dominica, Caribs included, for posts, boards and all types of heavy constructional work.

Specimen citation: 3332.

Arachis hypogaea Linnaeus, Sp. Pl. 741. 1753.

Peanut. — Pistache. — **mali** (cf. Tupi *mandubi*).

The peanut is widely cultivated in the warm temperate and tropical regions of the earth. Although earlier writers believed in an Old World origin this American species is probably indigenous to Brazil, but was also known in pre-Columbian times by the ancient Peruvians (1) (11).

Caribs eat the seeds either raw or roasted, and an oil is also [262]
prepared by grinding. Raw seeds are considered to possess aphro- [832]
disiacal properties. The pistache is also an ingredient in a ritual [755]
bath described under *Ocimum micranthum*.

Specimen citation: 3328.

Cassia alata Linnaeus, Sp. Pl. 378. 1753.

Herpetica alata Rafinesque, Sylva Tell. 123. 1838.

Ringworm Shrub (18). — Dessy.

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

A shrub native to the tropics of America but naturalized in the Old World, and found in Dominica on hillsides and waste ground at lower elevations.

According to MACFADYEN quoted in (18) the juice of the leaves and buds of this plant are employed in the form of an infusion or bath for the cure of ringworm and other skin diseases. The pulped leaves and flowers are also used in Jamaica as poultices for the treatment of sores.

The Caribs bathe themselves with the juice of crushed decay leaves to help eradicate skin diseases.

Specimen citation: 3400.

Cassia bicapsularis Linnaeus, Sp. Pl. 376. 1753.

Adipera bicapsularis Britton & Rose in Br. & Wils. Bot. Porto Rico (Sci. Surv. Porto Rico & Virg. Isls. 5). 370. 1924.

Sou Marqué.

A shrub of the West Indies and continental tropical America.

The Caribs sometimes cultivate sou marqué. It is one of the constituents (with *Mimosa pudica* and *Petiveria alliacea*) of a ritual bath taken at the time of a new moon. This bath is considered to be a protection against evil spells. For other uses of sou marqué see *Ipomoea pes-caprae* and *Ocimum micranthum*.

Specimen citation: 143 (T).

Cassia hirsuta Linnaeus, Sp. Pl. 378. 1753.

Diptremexa hirsuta Britton & Rose in Br. & Wils. Bot. Porto Rico (Sci. Surv. Porto Rico & Virg. Isls. 5). 372. 1924.

Z'Herbes Puantes (« Male »). — *kulábule, ukákere káko* (w) (« ants' hammock »).

A widespread herbaceous plant of tropical America.

Both this species and the next are called by the Carib z'herbes puantes; however, a distinction is made in that *C. hirsuta* is considered to be the « male » plant and *C. occidentalis* the « female ». *C. hirsuta* is considered to be the better or « stronger » of the two. An infusion of the ground seeds of either z'herbes puantes is employed as a febrifuge and as a coffee substitute. The latter is preferred (to coffee) by pregnant women.

Specimen citation: 122 (T).

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

Several species of *Lonchocarpus*, including *L. benthamianus* Pittier and *L. latifolius* (Willd.) H. B. K., occur on the drier coastal slopes of Dominica.

It has been shown that rotenone is a constituent of the roots of various species of this genus, and because this crystalline compound is toxic to fish, roots of *Lonchocarpus* have been used as a drug by many Indian tribes of South America, including the Barama River Caribe of Guiana.

The bark of the roots of savonette is crushed by the Island Carib and is employed as a fish poison.

Specimen citation: 614 (*L. benthamianus*).

Mimosa pudica Linnaeus, Sp. Pl. 518. 1753.
Sensitive Plant. — Honteuse. — *bósu nebénese* (from Fr. *bon jour* plus *nebénese* « my sponsor »).

This species, widely distributed in the West Indies and continental tropical America, has also become naturalized in Australasia and tropical Asia. In Dominica the plant is to be found on grassy banks and waste places at lower and middle elevations.

Honteuse is a Carib « charm » plant, the use of which is described under *Petiveria alliacea*. See also another use discussed under *Ipomoea pes-caprae*.

Specimen citation: 616.

Ormosia monosperma (Swartz) Urban, Symb. Ant. 1: 321. 1899.
Ormosia dasycarpa Jackson, Trans. Linn. Soc. 10: 358. 1811.
Caconier.

A large Antillean tree recorded from Guadeloupe and Dominica.

The coarse-grained, hard wood of caconier is used by Carib and Creole alike for shingles and general building purposes.

Specimen citation: 2037, 3264.

Phaseolus vulgaris Linnaeus, Sp. Pl. 723. 1753.
Kidney Bean. — *malédi*.

A native plant of tropical America widely cultivated by the natives of both North and South America at the time of the Discovery. Loven records this species as one of the culture plants of the Tainos (37).

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

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CACTACEAE. Cactus Family.

Opuntia dillenii (Ker-Gawl.) Haworth, Suppl. Pl. Succ. 79. 1819. Prickly Pear. — Raquette. — *bâta, pâta.*

This species of coastal sands and rocks is to be found on most shores bordering on the Caribbean, from Florida to northern South America.

Apparently on the wetter windward coast of Dominica raquette seldom sets fruit but elsewhere on the island the fruit is eaten and is used in the preparation of a culinary dye.

The Caribs employ the fleshy joints in their treatment of [278] enlarged or painful spleen. This treatment, called « haler la rate », 755 consists of local manipulation and massage with the hand and 824x with leaves of *Ricinus communis*. A raquette joint the exact size of the right foot (the side opposite the location of the pain) is found, is deprived of its prickles so that it can be made to fit the foot and is then punctured all over and hung over a fire to dry and shrink. As the joint shrinks the spleen is supposed to shrink likewise and to assume its normal size.

Specimen citation: 3814.

THYMELAEACEAE. Mezereon Family.

Daphnopsis caribaea Grisebach, Fl. Br. W. I. 278. 1860. 824x Maho (often spelled mahot, mahoe, or mahaut) Piment.

This medium-sized tree is a native of Puerto Rico and the Lesser Antilles. In Dominica it is common in thickets or woodland borders at lower and middle elevations.

The rope and twine made from the tough fibrous bark are [283] considered by the Carib inferior to that fashioned from mahot doux (*Hibiscus tiliaceus*). However maho piment rope is used more frequently than any other for hauling dugout canoes from the [396] interior forests to the coast. The fiber is also infrequently employed [789] in calking canoes[48]. A tea is made from the leaves of maho piment, and is used in a bath which will supposedly loosen any « spell » under which a person has been placed. Another tea is

[48] When so used it is mixed with gomme (« gum elemi », *Dacryodes excelsa*) boiled in shark oil.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

tropical origin and was grown in the Americas in pre-Columbian time, its exact homeland is unknown. Columbus saw sweet potatoes for the first time in the West Indies where they were grown apparently by Carib and Arawak (69).

Many types of sweet potatoes are cultivated in the Carib Reserve, but the red watery variety, often erroneously termed « yam » in the United States, is most popular. From this form of sweet potato a sort of beer used to be made either with or without the addition of cassava. Thirty years ago sweet potatoes were much more extensively grown by the Caribs, and today seem to have been largely displaced by taniers (*Xanthosoma* spp.), dasheen (*Colocasia esculenta*), and yams (*Dioscorea* spp.).

Specimen citation: no herbarium material collected.

Ipomoea pes-caprae (Linnaeus) Roth, Nov. Sp. 109. 1821.
Beach Morning-Glory. — Patate Bord la Mer. — *kaikule*.

A creeping herbaceous vine, common as a pioneer halophyte on coastal sands throughout the Old and New World tropics.

The leaves of patate bord la mer are ingredients of several different ritual baths used by the Caribs for various purposes. One such bath utilizing this plant is described under *Ocimum micranthum*. Another bath effective for any sickness caused by pisi utilises, in addition to the leaves of patate bord la mer and the root of gingembre douleur (*Hedychium coronarium*), the leaves of the following plants:

acacia (no specimens seen but undoubtedly a local species of *Acacia* or *Mimosa*).
chardon bini (*Bryophyllum fostidum*).
figuier (*Ficus* sp.).
honteuse (*Mimosa pudica*).
kré kré tremblour (two specimens not seen but definitely *Melastomaceae* and probably a *Miconia*, species of which are known in Dominica as kré kré).
kudjuruk (*Petiveria alliacea*).
lerali (*Clusia pluketii*).
mabinon (*Lonchocarpus sonorus*).
mabo piment (*Daphnopsis caribaea*).
malbruk (*Piper* spp.).
mal l'estomac (*Piper* spp.).
pipe sandoli (unidentified but possibly *Aristolochia vaupicida* DC.).
poirier blanc (*Tabebuia pallida*).
roi bois (*Pelliciera martinicensis*).
roku (*Bixa orellana*).
sen marque (*Cassia bicapsularis*).
'ti banane (*Hyptis atrorubens*).
wawet (an unidentified marine seaweed).
yam jaune (*Dioscorea cayennensis*).

Specimen citation: 810, 2960.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

Leaves of mirette, when pounded with an oil, are used by the Carib as a poultice for boils or carbuncles.

Specimen citation: 3263.

VERBENACEAE. Vervain Family.

Aegiphila martinicensis Jacquin, Obs. Bot. 2: 3. 1764.

Bois Cabrit.

A shrub or small tree of the West Indies and continental tropical America. In Dominica this species occurs in woodlands and thickets chiefly at lower elevations.

The fruits and seeds of bois cabrit are employed by the Caribs as a lure or bait in snares set for birds, while leaves of this species are an ingredient in a ritual bath used to combat diarrhea (see *Ocimum microphyllum*).

Specimen citation: 3320.

Clerodendrum fragrans var. **pleniflorum** Schauer in DC. Prod. 11: 666. 1847.

Fragrant Clerodendrum. — Moselle.

This double-flowered plant, originally cultivated in the West Indies, has now become extensively naturalised in the Caribbean area.

The Island Carib of Dominica inhales the fragrance of the fresh flower as a cure when suffering from a headache.

Specimen citation: 864, 3308.

Cerasfia pyramidata Linnaeus, Sp. Pl. 628. 1753.

Bois Cassave.

This small shrubby tree occurs throughout the West Indies and Central America and occurs in Dominica on lower open slopes.

A stain may be obtained from the juicy blue fruits. This is used by the Creoles of Dominica as a sort of blue ink; if the juice is boiled with lime juice a red ink is formed.

The juice of the fruits provides a blue-black stain sometimes used by Caribs for coloring thread and cloth, while the leaves are one of the ingredients of a tea used in the cure of painful retroverted uterus (see *Annona muricata*).

Specimen citation: 19 (T), 869, 3275.

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

Fon bazin is a

constituent of various ritual baths (i.e. connected with animalistic beliefs). A special bath is given eight or nine days after childbirth to the mother and another to the newborn infant. Plants used in the mother's bath are fon bazin, coton noir (*Gossypium citifolium*), roku (*Bixa orellana*), verveine (*Stachytarpheta* spp.), semen contra (*Chenopodium ambrosioides*), sou marque (*Cassia bicapsularis*), pistache (*Arachis hypogaea*), and bouton blanc (*Egletes prostrata*). Plants used in the baby's bath include fon bazin, pachouli (? *Pogostemon* sp.), and graines z'yeux (unidentified). Another ritual bath for «unlucky» canoes is concocted from leaves of fon bazin, patate bord la mer (*Ipomoea pes-caprae*), maho piment (*Daphnopsis caribaea*), 'ti baume (*Hyptis atrorubens*), marigold (*Wedelia trilobata*), roku (*Bixa orellana*), malbruk (*Piper* spp.), lavandre (*Alpinia speciosa*), poivre Guinée (*Aframomum granum-paradisi*), etc. Finally a ritual bath for colds includes leaves of fon bazin, corossol (*Annona muricata*), bois cabrit (*Aegiphila martinicensis*), and kudjuruk (*Petiveria alliacea*).

Specimen citation: 3200, 3302.

SOLANACEAE. Nightshade Family.

Brunfelsia americana Linnaeus, Sp. Pl. 191. 1753.
Rain-Tree. — Empoisonneur.

This small scrubby tree is found in woodlands of the West Indies from eastern Puerto Rico to Dominica. On the latter island it is most frequent at lower elevations on the windward Atlantic coast.

The small ripe berries of this species are used by the Carib as a poison.

Specimen citation: 3183, 3209.

Capsicum frutescens Linnaeus, Sp. Pl. 189. 1753.
Capsicum baccatum Linnaeus, Mant. 1: 47. 1767.
Red Pepper. — Piment. — *óti*[51] (w); *buémuš*, *ualéiri* (m).

[51] According to Lovén (37) the Taino name for this species was *ají* from which has come the Spanish form *aji* (earlier *axi*) widely used in America today.